

LUCKY LUCIFER.

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THE LIGHT-BEARER.

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WHOLE NO. 957

My Purpose.

I bear it charged against me that I sought to destroy institutions;
But really I am neither for nor against institutions,
(What indeed have I in common with them, or what with the destruction of them?)
Only I will establish in the Manahatta and in every city of these States, inland and seaboard,
And in the fields and woods, and above every keel, little or large, that dents the water,
Without edifices, or rules, or trustees, or any argument,
The Institution of the Dear Love of Comrades.

—Walt Whitman.

Moral Education of the Young.

Among modern writers upon the regulation of human conduct none is more often quoted than is Herbert Spencer. Now that there is a call for light from Lucifer's readers upon the matter of the right education of children, the following selection from Spencer's popular treatise entitled "Educator—Intellectual, Moral and Physical," is here reproduced as being replete with helpful suggestions.

M. H.

Do not expect from a child any great amount of moral goodness. During early years every civilized man passes through that phase of character exhibited by the barbarous race from which he is descended. As the child's features—flat nose, forward-opening nostrils, large lips, wide-apart eyes, absent frontal sinus, etc.—resemble for a time those of the savage, so, too, do his instincts. Hence the tendencies to cruelty, to thieving, to lying, so general among children—tendencies which, even without the aid of discipline, will become more or less modified just as the features do. The popular idea that children are "innocent," while it may be true in so far as it refers to evil knowledge, is totally false in so far as it refers to evil impulses, as half an hour's observation in the nursery will prove to any one. Boys when left to themselves, as at a public school, treat each other far more brutally than men do; and were they left to themselves at an earlier age their brutality would be still more conspicuous.

Not only is it unwise to set up a high standard for juvenile good conduct, but it is even unwise to use very urgent incitements to such good conduct. Already most people recognize the detrimental results of intellectual precocity; but there remains to be recognized the truth that there is a moral precocity which is also detrimental. Our higher moral faculties, like our higher intellectual ones, are comparatively complex. By consequence they are both comparatively late in their evolution. And with the one as with other, a very early activity produced by stimulation will be at the expense of the future character. Hence the not uncommon fact that those who during childhood were instances as models of juvenile goodness, by and by undergo some disastrous and seemingly inexplicable change and end by being

not above but below par; while relatively exemplary men are often the issue of a childhood by no means so promising.

Be content, therefore, with moderate measures and moderate results. Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth; and you will then have more patience with those imperfections of nature which your child hourly displays. You will be less prone to that constant scolding, and threatening, and forbidding, by which many parents induce a chronic domestic irritation, in the foolish hope that they will thus make their children what they should be.

This comparatively liberal form of domestic government, which does not seek despotically to regulate all the details of a child's conduct, necessarily results from the system for which we have been contending. Satisfy yourself with seeing that your child always suffers the natural consequences of his actions, and you will avoid that excess of control in which so many parents err. Leave him wherever you can to the discipline of experience, and you will so save him from that hothouse virtue which over-regulation produces in yielding natures, or that demoralizing antagonism which it produces in independent ones.

By aiming in all cases to administer the natural reactions to your child's actions, you will put an advantageous check upon your own temper. The method of moral education pursued by many, we fear by most, parents, is little else than that of venting their anger in the way that first suggests itself. The slaps, and rough shakings, and sharp words, with which a mother commonly visits her offspring's small offenses (many of them not offenses considered intrinsically,) are very generally but the manifestations of her own ill-controlled feelings—result much more from the promptings of those feelings than from a wish to benefit the offenders. While they are injurious to her own character, these ebullitions tend, by alienating her children and by decreasing their respect for her, to diminish her influence over them. But by pausing in each case of transgression to consider what is the natural consequence, and how that natural consequence may best be brought home to the transgressor, some little time is necessarily obtained for the mastery of yourself; the mere blind anger first aroused in you settles down into a less vehement feeling, and one not so likely to mislead you.

Do not, however, seek to behave as an utterly passionless instrument. Remember that besides the natural consequences of your child's conduct which the working of things tends to bring round on him, your own approbation or disapprobation is also a natural consequence, and one of the ordained agencies for guiding him. The error which we have been combating is that of substituting parental displeasure and its artificial penalties, for the penalties which nature has established. But while it should not be substituted for these natural penalties, it by no means follows that it should not, in some form, accompany them. The secondary kind of punishment should not usurp the place of the primary kind; but, in moderation, it may rightly supplement the primary kind. Such amount of disapproval, or sorrow, or indignation, as you feel, should be expressed in words

or manner or otherwise; subject, of course, to the approval of your judgment. The degree and kind of feeling produced in you will necessarily depend upon your own character, and it is therefore useless to say it should be this or that. All that can be recommended is, that you should aim to modify the feeling into that which you believe ought to be entertained. Beware, however, of the two extremes; not only in respect of the intensity, but in respect of the duration of your displeasure. On the one hand, anxiously avoid that weak impulsiveness, so general among mothers, which scolds and forgives almost in the same breath. On the other hand, do not unduly continue to show estrangement of feeling lest you accustom your child to do without your friendship and so lose your influence over him. The moral reactions called forth from you by your child's actions, you should as much as possible assimilate to those which you conceive would be called forth from a parent of perfect nature.

Comment on "The Fall of Nations Through Marriage."

If we agree for the sake of a starting point that the rearing of children in freedom is the true method, as it is surely the final goal of the free people, we then come to the question, How is this good work to be carried on under the poverty characteristic of the radical and in the face of the persecuting mob?

It seems clear that the antagonism of the mob is not to be overcome by organizing societies openly defying the laws. A non-marriage society, by whatever name, might be a successful device for those who desire a propaganda of agitation and martyrdom, but those who would devote themselves to the difficult work of rearing children in freedom in the face of the enemy must spare themselves unnecessary dangers and conflicts. Their need and the need of the average radical is not for militant organization, but fellowship and sympathy in the way of living. This they find in that informal, unorganized but free people scattered over the country who feel their kinship with each other, are seeking to know and cultivate each other, and who thus form a spiritual brotherhood and sisterhood which by sympathetic approval and practice gives encouragement and moral support to free sex expression, free unions and free parentage. Every large city has its group or groups of free people, and scattered liberals keep in touch by correspondence and through Lucifer. Their method as a rule is not to openly denounce the laws regulating marriage, but to avoid giving any public recognition of the right of society to dictate the relations of the sexes. They are not generally conspicuous assailants of religion, but content themselves with refusing all social and financial support to the church—that embodiment of the spirit of sex slavery. This indirect method of warfare is the only one possible to the great number of radicals who cannot afford to come out into open conflict with social institutions. Perseverance along these lines, strengthening the fellowship and developing this "world within the world" to which we belong will do more than formal organization to promote parentage in freedom.

But poverty—how shall the radical rear children in poverty? He belongs as a rule to that increasing class whose intellectual and other tastes far outrun their pocketbook. Few children are born to these people. It is the careless poor, and the sordid prospering middle class who have their quivers full. Now while the radical cannot change his class, he can change his environment. He can step out of the enslaving and impoverishing wage-life of the city into the cumulative, ever-growing life of the country where child-raising is practicable. He cannot go by himself, it is true; it must be done by associated effort. Home Colony shows the way. Where will you find an equal number of free men and women with so many children? The very general shrinking from colonizing is childish and pathetic. It is like the helplessness of that foreign population which crowds our cities in fearful poverty and can hardly be induced to live in the country in comparative comfort. A radical living alone in barren city rooms, confessing his loneliness, will yet object to the "isolation" of colony life. He is respectfully referred to Home Colony. Do the people here complain of being lonely and cut off from "the advantages

of membership in society"? Another radical who works ten hours a day for a boss objects to the drudgery and hardships of working for herself and loved ones in a colony. Can it be that hot and cold water in the house, the enticements of shopping in department stores, and the glamor of the theater, are more powerful with us than our love of Freedom? Shades of the colonizing Pilgrims! How can such as we hope to stamp our image and superscription on the generations to come!

All radicals are not poor; not all desire parentage; many have found their life work in the city, and are happy in it; many are tied up so close that they cannot do otherwise than stand fast and hold on just as they are; but besides all these are many who are tired of slaving for the landlord and the trusts and who would do well for themselves and the cause to consider the question of colonizing. And there is need just now of a colony in the east like that at Home in Washington. JAMES HAWORTH.

641 Arch St., Philadelphia.

Brief Comments.

Whether I ought to write any more for Lucifer, after being told, in print, that I want more space than my share, that I talk for victory not truth, and that the editor wants no more discussion with me upon any subject, is—a conundrum. Probably no one else would. I would not, certainly, for any other paper. Nevertheless, the invitation at the end of the editorial page (No. 954) seems to include me; and I feel so much interest in the subject that I will act, at least once more, like myself, which means unlike any one else. Perhaps I have only failed to see a joke.

Morrison I. Swift is unquestionably right in his theory that nations, as such, frequently cease to exist through that decline of marriage which comes with advancing civilization. The Romans died out in that way. The ancient publicists appear to have been unanimous in thinking that each civilized race must in its turn, give place to barbarians on account of "the inroads of luxury," whereof this unwillingness to marry was a recognized symptom. The remedies of exhorting civilized people to have children, encouraging them to do so, nay, offering bounties even for illegitimate children, were all tried, under the Roman Empire, without success. It must be acknowledged, however, that Constantine, who extended the exemptions of a married citizen to one keeping "a concubine for the sake of issue," knew nothing about what we understand by free love. There may however, be some hope in Mr. Swift's suggestion. If it should fail, we have this to console us, that the civilized nations, in dying out, have always bequeathed their ideas to the barbarians who succeeded them. Among such ideas of ours, unknown to the ancients) are the Malthusian theory, and our notions of women's rights. I do not see that our foreign elements linger more than a generation or so behind us in adopting these.

C. H. Wesseler is also beyond question right in saying that the main cause of conjugal infelicity is just simply the reaction of exhausted sensuality; and that the whole marriage system—the practice of always sleeping together; the prohibition of variety; the romantic tomfoolery of predestined mates, elective affinities, "split beans," happiness completed by union; legalism; the double standard; the Procrustean rule for every case; the damnable doctrine of "the marriage debt"; the double damned beastliness of recommending domestic life as a safe outlet for lust; and all the rest of it; appears invented by the fiends who preside over sexual vice, upon the express principle of facilitating such exhaustion and its results. The remedy must go deeper than reform or abolition of existing institutions, desirable as that is, if for no other reason than for this that we cannot expect such reform or abolition without a change in people's private habits. Good sex literature, such as Diana, Tokology, The Kreutzer Sonata (unmutilated,) is more to the point just now than anything else.

D. L. is right in thinking that Ida Craddock, even if her theories were not scientific, has probably broken ground nearer the true citadel of sin than anyone else. But I am sure he is quite

mistaken in thinking Comstock or any of Comstock's gang an honest persecutor, who must be dealt with as such. Any publisher who wants to make money out of valuable books which attempted suppression has so well advertised, can arrange to do so as easily as the "Police Gazette" does, in the same well-known manner. As to the morality of doing so, it is just like paying ransom to a pirate. It would be absurd, as Macaulay says, to talk about corrupting the pirate's virtue. He has power to exact blackmail, and that is all there is of it.

From what Sadie A. Magoon says, I should fear children at Home are addicted to going into the water before they can swim. That's almost as dangerous as being vaccinated. Lots of them get drowned that way. But in one case, as in the other, there is a mitigating circumstance. Unless they go into the water first, they never will be able to swim.

The first paragraphic article on the last page of Lucifer (same number referred to above) is a solid chunk of wisdom. Let us hope all readers interested in organization "for the protection of birds, dogs, and other animals" will either get nursing bottles or cease to need them.

In my answer to Bertha Moore about Anarchism, for "Historical criminals" read "Habitual criminals."

C. L. JAMES.

Of Child and Marriage.

I have a question for thee alone, my brother:

Thou art young and wishest for child and marriage. But I ask thee: Art thou the man who dares to wish for a child?

Art thou the victorious one, the self-subduer, the commander of thy senses, the master of thy virtues? Thus I ask thee.

Or, in thy wish, doth there speak the animal or necessity? Or solitude? Or discord with thyself?

I would that thy victory and freedom were longing for a child. Thou shalt build living monuments unto thy victory and liberation.

Thou shalt build beyond thyself. But first thou shalt be built thyself square in body and soul.

Thou shalt not only propagate thyself but propagate thyself upwards. Therefore the garden of marriage may help thee?

Thou shalt create a higher body, a prime motor, a wheel of self-rolling—thou shalt create a creator.

Marriage: thus I call the will of two to create that one which is more than they who created it. I call marriage reverence unto each other as unto those who will such a will.

Let this be the significance and the truth of thy marriage. But that which the much-too-many call marriage, those superfluous—alas, what call I that?

Alas! that soul's poverty of two! Alas! that soul's dirt of two! Alas! that miserable case of two.

Marriage they call that; and they say marriage is made in heaven.

Well, I like it not, that heaven of the superfluous! Nay, I like them not, those animals caught in heavenly nets!

Far from me also be the god who cometh halting to bless what he did not join together.

Laugh not at such marriages! What child hath no reason to weep over its parents!

Worthy and ripe for the significance of earth appeared this man unto me, but when I saw his wife earth seemed unto me a madhouse.

Yea, I wish the earth would tremble in convulsions whenever a saint and a goose couple.

This one went out for truths like a hero and at last he secured a little dressed-up lie. He called it his marriage.

That one was reserved in intercourse and chose fastidiously. But suddenly he forever spoiled his company: he calleth this his marriage.

A third one looked for a servant with an angel's virtues. But suddenly he became the servant of a woman, and now it would be well if in consequence he became an angel.

I found all buyers careful, having cunning eyes. But even the most cunning one buyeth his wife in a sack.

Many short follies—that is what you call love. And your marriage maketh an end of many short follies—being one long stupidity.

Your love unto woman, and woman's love unto man: alas! would it were sympathy with suffering and veiled Gods! But generally two animals find each other out.

But even your best love is but an enraptured parable and a painful heat. It is a torch that is to beacon you unto higher ways.

One day ye shall love beyond yourselves! If so, first learn how to love. And hence ye have had to drink the bitter cup of your love.

Bitterness is in the cup even of the best love: thus it bringeth longing for beyond-man: thus it bringeth thirst unto thee, the creator!

Thirst unto the creator, an arrow and longing for beyond-man; say, my brother, is that thy will unto marriage?

Holy I call such a will and such a marriage.

Thus spake Zarathustra.

—Nietzsche.

Anarchy for Children.

I was much interested in the letter of Sadie A. Magoon, of Home, Wash., in Lucifer No. 954. The right course to pursue in the government and training of children is an issue that has weighed heavily upon me for years. Having eight children, ranging in age from seven to twenty years, and having been for several years past a student of Lucifer's doctrine, no one will wonder that I am interested in the question of child government.

Sadie Magoon says that "whipping brutalizes, and scoldings are nearly as bad." All the advocates of race improvement will perhaps readily grant this, but when she contends strongly for "restraint," and urges that childhood freedom be abridged, the question arises, How is this restraint to be effected? The "kind, but firmly guiding hand" is the hand to be laid upon the child, but we all know that the child sometimes refuses to recognize the superiority of such a hand, and then what? To state the question differently, how can there be restraint without law—and how can there be law without penalty? The penalties inflicted upon children for infractions of parental laws are generally whippings and scoldings, and when we leave the whippings and scoldings out of consideration, what becomes of the "restraint"? Government implies physical force. As Clarence Darrow tells us, it is "based on violence." A ballot without a bullet back of it would be shorn of its strength. The element of authority would be lacking, and it would be merely the expression of an opinion. So would be the parental mandate without the penalty in view. In saying to the child, "Study your lesson," the parent not only expresses a wish, but issues a command. However lovingly the wish may be expressed, we all know that the study of the lesson is sometimes very distasteful to the child; so much so that the parent's wish is entirely disregarded. Still, the study of the lesson is essential to the child's good, and when the expression of the parent's wish fails to produce the proper effect, the next resort is the command; and a command without a penalty—a whipping—to back it up is nothing more than the expression of a wish.

All true reformers want to see society reach that state of perfection in which there will be no government, no mandates and edicts and decrees, no such thing as one person or set of persons ruling over others, but how can we expect it as long as children are brought up under the rod, and how can they, in all cases, be restrained and checked in the courses that would lead them to harm, without the rod of physical punishment?

I believe that a great deal of good might be accomplished by a general exchange of ideas and opinions through the columns of Lucifer on this basic subject. Let us have light on the question of child government.

J. L. HICKS.

Abilene, Tex.

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same*.

LUCIFIC—Producing Light.—*Same*.

LUCIFORM—Having the form of Light.—*Same*.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Bible Morals vs. Freedom in Love.

In the correspondence columns of the old "Boston Traveler," dated Feb. 4, is found a letter signed Henry Smith, in which the writer gives his version of the attempt by Herman Helscher to kill Voltairine de Cleyre a few weeks ago in Philadelphia. The last paragraph of the letter reads thus:

"Upon her discharge from the hospital she [Miss de Cleyre] refused to swear, saying, 'I am an Atheist and will not prosecute him.' One paper stated that she lectured in several cities upon 'Tom Paine.' If she had remained faithful to her vows in the convent and young Helscher had abided by the teachings of his synagogue, two lives would have been saved and both have become useful members of society. Once forsake the Bible, progress is fast from free thought to free love—then Anarchy. Think, my friends, what would become of the poor children under free love. I should like some of the disciples of Tom Paine to answer."

Same issue of the "Traveler"—it must have traveled round all sorts of subjects since it started, seventy-nine years ago—heads its editorial columns thus: "Are We All Brutes?" And then proceeds at some length to tell of the worse than brutal, worse than savage, treatment of the man McQuade, who was "lynched" at Albany, N. Y., a few weeks ago and tortured in ways that would shame the Southern negro-burners; in fact, would put to shame the most barbarous savages of whom history gives any account, all because McQuade's wife had been sent to a hospital to get treatment for a "scalp wound received presumably in a family brawl."

Quoting from a Southern contemporary, the "Traveler" takes his medicine in this fashion:

"In the early days after the advent of the white man, and after the white man had begun killing and robbing the Indians, these children of the forest retaliated and introduced the torture at the stake, but no torture that was ever inflicted equalled in savagery the torture inflicted on McQuade by supposedly civilized people and in the capital of the leading state of this nation. Our Northern contemporaries can leave the South to its sins for awhile while looking at home for objects of censure."

Moralizing over this terrible indictment, the editorial concludes in these words.

"Such crimes, whether South or North, should not be condoned by mistaken public sentiment. Nor should it make any difference whether the victim be black or white. Our civilization bugs close to the borders of barbarism, as such instances as this most abundantly prove. We have our pigeon shoots, our dog fights, our cock fights. Our honored President finds relaxation from his strenuous life in strolling off into the forests and killing something. An honored ex-President finds the greatest delight and relief from the restraints of civilization in secluding himself from his fellows and killing something. To be one of the four hundred our American girls must learn to shoot and kill at least a squirrel or a beautiful fawn. The millenium is not yet."

My object in making these quotations, as will doubtless be

readily inferred by our readers, is to make the "Traveler's" editor stop the mouth of his correspondent, Henry Smith.

I do not need to ask if the men who committed the unspeakable outrage upon the man accused but not convicted of assault upon his wife, were the product of the abhorred free unions or whether they came of legalized, respectable monogamous marriage.

I do not need to ask if Theodore Roosevelt and Grover Cleveland, whose greatest pleasure seems to consist in killing for the sake of killing, were born inside or outside of legalized and Christian wedlock. Neither is it necessary to ask about the way in which the young ladies of the elect Four Hundred made their entrance into the world, to whose penchant for killing innocent birds and quadrupeds allusion is made by the "Traveler."

Neither do I need to inquire concerning the early education of the lynchers, North and South, nor of the early training of Teddy the Strenuous and Grover the Fat, nor of the education of the refined sportswomen who, to be fashionable, must shoot innocent "squirrels or fawns"—no need to inquire whether any of these had been subjected to the demoralizing influence of an "atheistic kindergarten" or "infidel" college, or whether they had read Paine's "Age of Reason."

But we all know that Bible classes, Bible catechisms and Sunday schools in which the Christian and Jewish Bible is the main source or standard of religious knowledge and of moral science are now so nearly universal that none can escape their influence, whether high born or low, rich or poor, plebeian or aristocrat—not to mention the much lauded public free schools, in many of which the same collection of ancient myths and fables is made a textbook, and in all of which schools reverence for these myths and fables is inculcated as the fountain source of all morality.

What, then, in few words, is the Bible code of morals, the code that Henry Smith and all professing Christians would have us to live and die by, and to eschew the morality taught by Thomas Paine in his "Age of Reason"?

From infancy onward I have been a careful reader of this ancient collection now revered as the "Word of God"—but whose many writers made no such claim—the collection commonly called THE BOOK (from the Greek words HO BIBLOS, meaning "the book"), as though there were no other book in the world—and I find its most essential and characteristic doctrine to be that of BANKRUPT ATONEMENT!—the doctrine that a man may escape the payment of his just debts by pleading inability to pay and by putting the burden of payment upon some one else.

This doctrine seems to have arisen in the anthropomorphic idea that the maker and ruler of the earth and heavens was simply a big man, with a man's unreasoning passions—love, hate, revenge, etc. That when man the creature fails in his duty to his creator and ruler he must either die himself or cause some one else to die in his stead.

Hence the origin of bloody sacrifice. Many of the ancient tribes and nations were in the habit of offering the lives of human beings as sacrifices to their gods; kings or chiefs would offer their eldest sons as such sacrifice. The ancient Hebrews substituted lambs and kids—the "firstlings of the flock, without spot or blemish," also bulls and heifers—but that they sometimes offered up human sacrifices is proved by such instances as Jephthah and his daughter, and Abraham and his son Isaac.

The Christian part of this ancient collection of myths, fables and semi-historic stories, substitutes the bloody sacrifice of the "First-born son of God" for the sacrifice of lambs, kids, rams, bulls, etc., etc., though just why the son of Mary and the "Holy Ghost" should be called the FIRST-BORN of God is not clear. But the important fact is that in the Christian system of ethics and of religion a man—a god-man, a HYBRID, so to speak—takes the place of quadrupeds and birds as sacrificial offering in the scheme of atonement for the moral debts due from man the creature to God the creator.

The chief writer of the books, letters and manuscripts com-

prised in what is called the "New Testament" is one Saul of Tarsus, a city of Asia Minor—called Paul, or Saint Paul. Jesus, the hero of the Christian scheme, or cult, himself wrote nothing; neither did he authorize any one to write his personal history or to make a record of his teachings, his miracles, so-called, or of his claim to be the bloody sacrifice most acceptable to the Jewish god, to appease his insane wrath against his ignorant and erring children.

Paul's writings, or those attributed to him, are full of this blood-atonement business, as when he says, Hebrews, ix., 13-22: "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. . . . Without shedding of blood is no remission," etc., etc. See the whole chapter and book, also most of the books of the New Testament. Jesus himself is made to say, Matt., xii., 31-32: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . neither in this world, neither in the world to come."

This phrase, "blasphemy against the Holy Ghost," is commonly interpreted to mean refusal to accept the blood atonement, the bankrupt atonement, of Jesus as the only means of escaping the wrath of "a sin-avenging God."

Now then—to close this article, already too long—what can we reasonably expect of a nation or people who accept this blood-atonement principle, this bankrupt atonement, as its basis of human ethics, what but just the state of things we now see?

Why should we feel surprise at the frequency of worse than brutal torturings of helpless victims, North and South?

Why should we wonder at the worse than savage greed of the coal mine operators, the railroad trusts, the coal dealers' trust, through whose united manipulations thousands of innocent people perish by slow asphyxiation in rooms from which the vital air is excluded because of the necessity of keeping out the cold?—to say nothing of the slow starvation consequent upon the doubling or trebling the cost of coal to the poor, who must buy their daily supplies of coal by the pail or basketful?

What wonder that legalized bankruptcy, to avoid payment of just debts, is so common that statisticians agree that ninety-seven per cent of our merchants fail **LEGALLY** at some time in their business careers?

What wonder that hypocrisy, deception, fraud, gambling schemes, "get-rich-quick" schemes, etc., etc., are so universal and so popular, when the whole Christian scheme is built upon the plan that promises forgiveness for all sins, all crimes and misdemeanors except—except the one crime of **UNBELIEF** in its scheme of blood-atonement?

Jesus is reported to have said, "Think not that I am come to send peace on earth; I am not come to send peace but a sword. . . . A man's foes shall be they of his own household." In accord with these utterances I need not remind our readers that the history of Christian nations is mainly a history of wars of aggression, of conquest, of robberies and murders by wholesale.

In next issue I will try to show what the logical result would be if the doctrines inculcated in Paine's *Age of Reason* should be generally accepted as the basis of human ethics, also of religious belief. Meanwhile our readers are requested to accept the challenge of Henry Smith by sending short letters to the Boston "Traveler" in answer to the question as to what would become of the children born of free mothers. M. H.

The Chicago Society of Anthropology

Meets every Sunday at 3:30 P. M., Hall 913, Masonic Temple. Seats and discussions free. On Feb. 22 Oscar L. Triggs of the University of Chicago will lecture on municipal ownership and kindred topics.

Brief Mention.

To answer the question in regard to building and operating transcontinental railways without a general government would require more time and space than can be spared this week. Will try to give attention to this problem soon.

The questions of J. L. Hicks in regard to the right education of children are of such general interest that short letters for publication in Lucifer will be welcome. Give us results of personal experience and observation, as much as possible.

When Brother James can reply to critics without descending to the language of insult and of personal abuse, when his style is respectful and tolerant of the honest opinions of others, and less dogmatic and self-assertive than it often has been, and when he asks for no more space in Lucifer than is equitable and just to others, then he will have less occasion for such complaints as those contained in first paragraph of his article found on another page. Our aim is to treat all justly, fairly and courteously, and self-justice demands that we require the same treatment from our correspondents. M. H.

Birth-Rate, the Church, and Billionaires.

The falling off of the American-born population to which I have called attention is not to be taken lightly. A writer in the "Nineteenth Century" has gathered some statistics on the subject. According to the census in 1900 the population of Massachusetts was 2,805,346. Of these, 1,743,720 were of foreign birth or parentage. Comparing this with the relative population of 1890 reveals that the alien has increased four times as fast as the native. In no New England state are Americans in the majority. A study of families shows that in earlier days they commonly numbered from ten to twelve; the second, third, and fourth generation after that contained but seven or eight; the fifth generation had four and five; the sixth, three or less. As far back as 1851, Dr. Jesse Pickering concluded that there was no natural increase in the strictly American population.

Thus America stands with France as a decadent country. For we live not by natural increase but upon our immigrants. And the same law of decrease of families holds of immigrants after they have been here beyond the second generation. The only hope of keeping up the population as things are is to maintain a steady influx of foreigners. A certain part of those who come are the very lowest, the scum of criminal industrial conditions in Europe.

The progressive deterioration of the American breed is what may be looked for as a consequence.

Hence we must inquire the causes of the falling native birth rate.

The chief one is the billionaire absorption of the wealth. Common people cannot live and bring up families decently. National resources go not into rearing children and making them fine, but into the luxuries and waste of the rich. The ruin of the nation may result. It will result if this process is not stopped and reversed.

The deterioration of the United States race for the pleasure of the few great wealth-wasters returns no compensation to the people or to humanity. These rich are not improved, but are themselves depraved and degraded by the luxury and waste permitted them. All is summed up in saying, the American race walks to its decay in order to give a handful of wealth-debauchees vast means to ruin themselves. The extract of American blood is not fine art, rare literature, high thoughts, noble character, but Rakes. A few infinitely worse than worthless rich rakes. All the toil and industry and deprivation and suffering and lack of education and early broken health of the multitude goes on to manufacture and pamper a class of human Stomachs, who destroy their creators.

The abolition of billionaires is mankind's most vital problem if it desires to survive. It means the abolition out of human society for all time of the scoundrel rich who vampire on the rest.

A revolution for this purpose is the most needed event for all civilized society.

In company with this, if the human race is to survive and improve, must go the abolition of Marriage and the Church. Marriage is destructive and preventive of choice parenthood. The church impedes every effort toward race-improvement on intelligent physical lines. In its true essence the church is a Financial Corporation. It gives easy work and fine feeding to an immense preacher class. Preaching is not much more laborious than cutting coupons. It is thoroughly a luxury pursuit; it is play, with money and respectability attached. The sinecurists who conduct it are naturally men for the most part rather incapable of large ideas, and they desperately fight every attempt to change the old regime of ideas, lest it should undermine their pampered ease and influence.

It is a classic observation that the clergy are nearly always on the wrong side. Now they are with the billionaires, yoked in the same team with the political economists, who resemble them in many ways.

To the clergy it makes no difference what kind of a thing is born, if it is born in wedlock. Anything vile and beastly that comes out of a womb is the work of god if an ecclesiastical incantation had been sung by a preacher over the producers of it. And the finest specimen of human being that could be produced by the highest parentage and selection would be anathema to these salaried functionaries if they had not murmured a benediction on Nature's choice.

This explains why there is little chance of race improvement while Church opinions are regarded at all.

The highest morality is the procreation of perfect human beings. Church and state ceremonies have no relation whatever to this high problem. For modern times this principle is superior in validity to any of the so-called revelations of the past, for instance the ten commandments, or the ideas attributed to Jesus. Bearing magnificent children and rearing them magnificently will be the conscious method by which humanity will spring forward after the great revolution of Anarchist-Socialism by which men are to be freed from the huge burden of supporting rich paupers.

MORRISON I. SWIFT.

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